

ADAHOOONIŁGII

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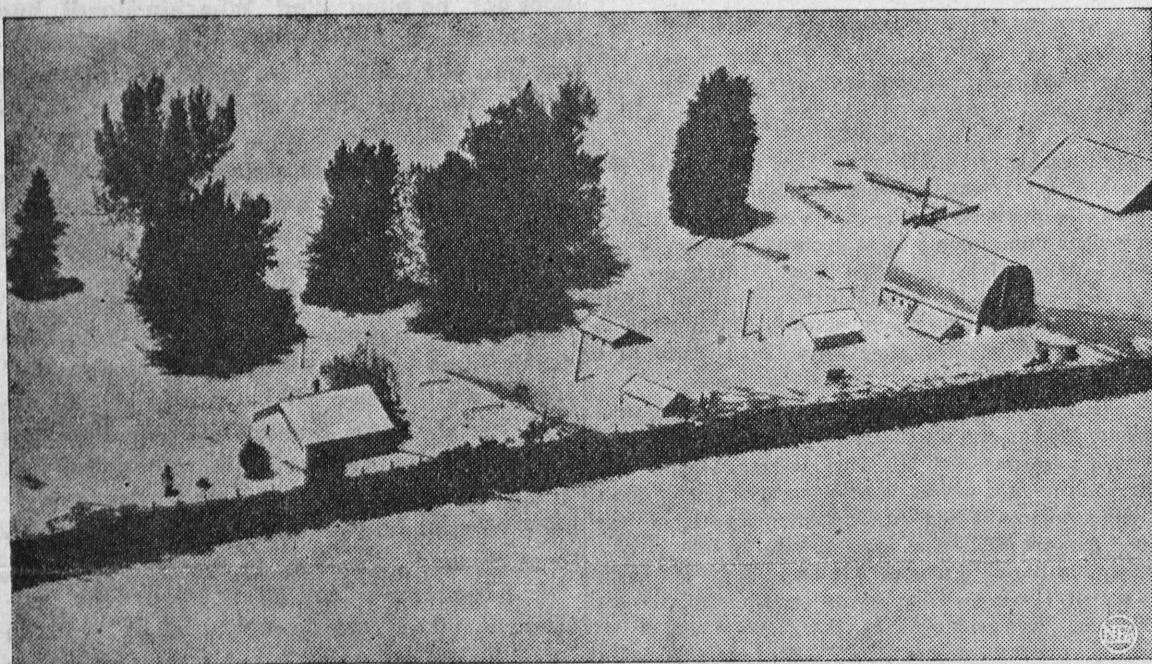
WINDOW ROCK, ARIZONA

JULY 1, 1948

KIN HAAL'ÁÁ NT'EEÉ TÓ BIK'IJÍ DÉEGIZH JINI

'Oregon hoolyéego náhásdzooígíi tlahgo Vanport hoolyéego kin sinil nt'eeé bik'iijí tó dée-gizhgo Bilagáana lq'í tó 'ábisdjjid ha'níigo baahóóné ni'.

Bilagáana la' Calvin Holbert wolyé, 'éí 'áníigo díi kin haal'áhígíi bikáa'gi chidí naat'a'í shił naat'a'go tó bich'qáh dá'deestl'in shináál déegizh ní jiní. T'áá hooshch'íj dá'deestl'in yéé t'óó yáájiighaz nahalin tó déegizh dóó kinhaal'áhqa bitah góyaa tó dah neeztí ní jiní.



T'áadoo hodíína'í tó de 'adínées'qad. Chidí naa'na'í da t'áadoo le'é bee naa'ajinííl nahalingo kin naaznil yéé naa'ahiyeed níigo yaa halni' jiní.

Bilagáana hastiin líé' dó' kintah góyaa tsinaabqas yázhí 'álichní naaki yii' sikéego tó bilqájí bił joolwoł nt'eeé tó hak'idziithaal. Díi tóhígíi 'éí 'átkéé' dayílk'ooł nahalin lá yódah-déé' jiníl'íjgo níigo yaa halni' jiní. T'áá 'ahilk'oołgóó t'áá 'ákóó tóhígíi de 'anool'qáñ. Wónáásdóó neeznáadi 'adées'eez daatsí bíighahgo silíjí jiní.

Kin t'ah doo tó bitah yígeehídi 'éí háah-góó shíj diné ch'ída'iijáh. Bich'íj jidool-gháashgo nahiji' bizhdóne' laanaa nisin ndi

doo bihóneedzqá da. 'Áko bikáa'gi chidí naat'a'í ch'éeh shił naanáát'ah. Díi ch'ída'jíi-jáahgo baa naanish dahaghánéé 'éí t'áadoo bahat'aadí t'óó 'ahojiyói t'áá 'ákóó tó hak'i dziiithaal. Díi k'ad kót'éego 'áníídí doo dó' ló'í ndi háadéé' da 'ayahoolnígóó keédahejít'íneé tó bik'ee nahoneesdzood doo lq'í 'áhás-djjid níigo yaa halni' jiní Bilagáana yódahdéé' chidí naat'a'í yii'déé' bínnáatii.

Calvin Hulbert, an aviator who was flying over the city of Vanport, Oregon at the time the dyke broke, tells about the flood. He tells how a wall of water suddenly engulfed the city, tearing down buildings, and menacing the populace.



NAABEEHÓ DINE'É YISNÁÁH NAHALINGO BAA NITSÁHÁKEES

Ha'aah bich'ijí Missouri hoolyéego náhásdzooígíi biyi' Westminister College hoolyéego ólta' Bilagáana t'óó 'ahayóó 'ákwii da'ólta'. 'Eí shíj 'ániid la' nda'iista'. Díi nda'iiltáah yéedqáj' Lók'ah Niteeldóó 'azee'iíl'iní Salsbury ha'nínigíi 'áadi nda'iiltahígíi bich'íj hadíidzih bi'doo'niidgo baa 'álah 'azljj'. 'Eí 'ákwii kóníigo haadzíi' jiní.

"Bee 'éehodoozjíj biniiyé ha'át'íi da bee na'ízhnítah leh. Ts'ídá 'éík'ehgo k'ad díi níléí naasháhádi Naabehó dine'é wolyéé léi' Wááshindoona baa 'áhályá ha'níigo keédahat'íj.

"Díi Naabehó dine'é wolyé dishnínígíi tseebídiin dóó ba'an díjí náháiídáq' daatsí t'áá 'éiyá Wááshindoona ha'nínii 'áada bideet'íj. 'Eí 'ádádéé' t'óó yisnááh danilj nahalingo hodideeshzhiih. T'áá háiida bizaad da'ílinii la' bich'ijí dooleełgo bidziilgo bá hadoodzihii t'áá 'ádin. T'áá kóó kéyah bikáa' yizchíinii bee bá haz'q ha'nínigíi doo t'áá 'áltso bee bá haz'q da. Díkwiigo 'átkéé' haz'q shíj bqah yit'íjgo bá yáti'. 'Áko ndi "tax" daolyéego béeso ba'an danéedéhgo ndahalyéhígíi 'éí doo bqah yit'íj da. 'Eí 'atah yik'é 'astá. 'Áádóó silágogóó da lq'í ndaaskai. 'Áko ndi diné doo 'ílinii nahalingo baa ntsáhákees. T'áá bini'ídi lq'í baa dahoobá'í danilj'ígo keédahat'íj. Bee bich'íj 'anídhazt'íi haa shíj néelqáj' 'áko ndi bizaad da'ílinii t'ah doo la' ts'ídá yaa yinít'íj da.

"T'áadoo le'é kéyah bii' dahólónii yéé da haa shíj néelqáj' bits'qáj' doo bée dahojoozin da. 'Eí 'aa 'ádahojilyá daho'di'nínii 'ádajit'íj.

"Ashdla'áadah náháiídáq' Naabehó naakits'áadah ndi t'áá bich'íj go baa dahoobá'í danilj ha'níi ni'. K'ad t'éiyá neeznáadi miil yilt'éego baa dahoobá'í daazljj', 'áko Wááshindoona ch'iyáán bá yisnilgo bitaa nda'ajih. 'Áko díi k'ad 'ashdla'áadah náhái yéé doo wóshdéé' béeso neeznádiin dóó ba'an 'ashldadiindi miil ntsaagíi bíighahgo Naabehó dine'é bee bá nda'azhnish ha'níigo baa haníi'. 'Eí yéé lá háájí silíjí lá t'óó 'íl' k'ad.'

Díi k'ad kót'éego Lók'ah Niteeldóó 'azee'iíl'iní Bilagáana da'ólta'ígíi yich'íj haadzíi' jiní. 'Áadóó t'áálgágoó saad nináánéist'i' 'éí na'nitin t'éiyá yee yáálti'.

"Díi k'ad Naabehó dine'é t'áadoo le'é tsxíj'ígo bá baa hwiinít'íjgo náás kódoolníléé t'óó bił hodéeyéelgo t'óó bił náás hoolzhishíjíi 'éí doo yá'át'íeh da. Ha'át'íegi da t'áadoo le'é há 'ashja da'ale' ndi t'óó hoł ch'éhé-káahgo náás hwíidiitkááhgóó biniiłt'a hazt'i'íi kónéelqáj' nahalin yileeh. Naabehó k'ad lq'í 'ákó'éego t'áá 'áltsojigo tsístl'a hazt'i' nahalingo t'áadoo dadókáahjíj dagóó t'óó ti'dahooníh. Hálá 'éí 'aa 'ádahojilyá daho'di'nínii 'áádajidzaa nahalin.

In an address at Westminister College, Dr. Salsbury expresses his views with regard to the Navahos.

'AZEE' YIDÁNÍGÍI

By Lee Harvey

'Azee' yidáanii K'ad tsosts'id nááhaiídqá' 'atah yishágógo hodeeshzhiiizh. Ndi doo yéigo yishágó da nít'ée'. Díj' nááhaiídqá' 'índa yéigo baa náádi-deeshdáál sha'shin nisingo. Ndi t'áadoo shíká 'eelwod da. T'óó yóweh da 'ásdzaago, k'ad 'azee'ál'jdi sédá, Be'aldíila Sinil hoolyeedi.

Táá' nááhaiídqá' t'áá 'íiyisíi t'óó 'ahayói yiyágógo shił 'áhoodzaa. Ts'ídá daats'i hoñiidoi yígíi bíghahgo. 'Áko t'áá 'aaníi ha'-át'ihii da hoł 'ádaat'íjgo, diyin hoł halni' na-halingo dajiiłtse' leh lá. 'Áko doo hojíyágógo t'áá 'íiydjj joosdlaqd. T'áá 'aaníi diyin lá jiniigo. Ndi doo yá'át'eehii bine'déé' hólógo lá.

'Áko 'azee' yidáqjí hag shíj néelágó' na-haghá 'al'qá' 'ádaat'eeego bił hólógo lá. La' t'áá diné binahaghá', dóó Nóóda'í binahaghá', dóó 'éé' neishoodii baa hani' dó' la' 'atah lá. 'Índa beehaz'áanii haa shíj néelágó' bił yanáá'áá lá. 'Áko baa dahojilni'go 'ádajiní, Diyin God wolyéii ba'álcíní yóó' 'aheeskaii yee bił 'éedahodoozjíjgo baa náhidookahii lá 'át'é ni dajinii leh. Diyin God wolyéii díi 'azee' níhá niiníláii 'át'é dajiníigo baa dahojilni'. 'Áko ndi God Bizaad biyi'dóó doo 'ákóhá'níi da. T'áála'í t'éiyá bee yisdá 'iildéehgo baa hani'. 'Éí Bihólnihii Jesus wolyéii. 'Éí k'ad shił bée-hózingo 'azee' yidáanii yóó' 'adíi'ágó, yá'át'éeh 'iinájí 'éediisdzá. 'Áko k'ad Bible wolyéii yínishta'go shił bée-hózingo díi Diyin bi-zaad doo 'azee' yidáanii bił 'ahídéét'i' da lá.

'Éí bqg k'ad 'azee' daahsáanii t'ah doo 'atídanihilééhdqá' bits'a nánóhkáahgo yá'át'éeh 'iinájí 'éedoohkááh. 'Índa díi 'azee' yidánígíi t'ah bee 'atah daałeehii, háadi da 'azee' níhitah yígíjgo ts'ídá t'áá 'awołí bee bits'ágíj' jizhjéé' leh. Háálá doo nízaadgóo jiináa da dooleet lá. 'Áadóó díi 'azee'ígíi t'áá 'íiyisíi ch'íjdi biníłch'i hwiih yileéh lá. 'Áadóó hanáá', doodaii' hatsiits'iin da yaa nídi-doodáál lá. 'Índa t'áá ha'át'ihii da haqñ hwiidooł'aat, 'éí doodaii' diigis 'áhodoolíi. 'Índa ha'álcíní yich'íj doo dahóyágó da nida-haleeh.

Kwii naaltsoos yikáá' sidáhígíi 'ániigo béesh bich'ahíi ha'nínígíi k'ad bik'ehodidleeh yéedáqá' Dághá Yilchijh ha'nínéé dóó be'esdzáán chidi naat'aí bee bił dah diishkaigo Denmark hoolyéejíj bił nishkai, dóó Spain hoolyéejíj bił náánishkai ní jini. Díi kwii naaltsoos yikáá' sidáhígíi 'éí 'áájí siláago 'atah nilíj' nít'ée' jini.

Mr. Lee Harvey is at present in the Albuquerque Indian Sanatorium. He has written the present article on the subject of peyote. He writes as follows: Seven years ago I began using peyote, and four years ago I began to use it intensively, in the hope of curing my disease with it. However, I merely became worse, and I am now in the Albuquerque Indian Sanatorium. Three years ago, after eating a large quantity of peyote, I had hallucinations. It is like being drunk. Under the spell a person seems to see something like gods who talk to him. Unless one is on guard, he can't help but believe it; he'll say it's really amazing. But there's an evil back of it.

Peyoteism is a mixture of several religions: the Navajo, the Ute and the Christian. And there are many rules in connection with it. They say that God gave us this medicine as a means for bringing back to Him those of His children who had strayed away. However, I have found that the Bible does not say this. It tells of only one way to be saved, namely the Lord Jesus. As I now know that, I have given up peyote, and have adopted the good life. As I now read the Bible, I know that it has nothing to do with peyote. So you that eat peyote, get away from it and take on the good life before it injures you. And stay away from peyote meetings, for if you use it you will not live long. It brings the devil into one, and it starts to affect one's eyes or head. And it brings disease, or makes one crazy. And one's children come out dull on account of it.



* K'ad chidi naat'aí hosiyoools'jílgíi bilááh 'at'eeego dadilwo'go 'ádaalyaa ha'níigo baa da-hani'. T'áála'í 'ahéé'iilkeedjíj' tsosts'idi neez-nádiin tsin sitqágóó nehelyeedgo 'ádaalyaa jiní. La' 'ádaaníigo 'éí díi chidi naat'aí t'áálahádi miil tsin sitqágóó nehejeehgo 'ahéé'iilkeed daaníigo yaa náádalhalni'. Russia hool-yeedi 'alldó' t'áá 'ákót'eeego chidi naat'aí la' 'ádayiila lá jini.

* Siláago 'ánáádaho'dilne' dooleet biniiyé beehaz'áanii 'ánáánalyaaígíi Wááshindoondi dah nádinibijhígíi yee lá da'aslij' jini. Diné náhást'éits'áadah dóó naadiin 'ashdla'jíj' ni-hool'áago béédááhaaígíi siláago 'ádabi'dilne' dooleet jini. Siláago 'ádaho'dilne' baa ní'diil-dee' dóó yéigo k'ihineestah silíj'go shíj' tádiindi miil jilt'eeego siláago 'ádaho'dilne'go náhi-diziid dooleet. Díi siláago 'ádaho'dilne'ígíi hajíj' 'anááhoolzhiihgo 'índa baa ha'aldééh sh'aśin.

* 'Indins daniliinii tódiłhił bich'íj' ch'ídi-doot'áát ha'níigo k'ad Wááshindoondi baa náádahwiinít'í jini. Ndi 'éí kéyah há nádas-dzooígíi t'óó'di t'éiyá da'jidláq dooleet ha'ní jini. 'Áko ndi dooda daaníinii t'óó 'ahayói yich'ágħ náikai jini.

* New Mexico dóó Arizona hoolyéego ná-hásdzooígíi biyí' dó' k'ad díi 'Indins daniliinii naaltsoos 'ahi'niłígíi yee 'atah danilíj' dooleet ha'níigo baa dahuinít'í jini.

* Bilagáana la' Youngblood wolyéé léi' Naabéehó bitahgóó naalyéhé yá naazdáhí da-nílinígíi haa yidoosít biniiyé Wááshindoondéé' bidi'dees'a' jini t'áá hahí. 'Áadóó shíj' éí ná-t'qá' yee naaltsoos 'anéidoo'nił. Díi Bilagáana tqh 'ákót'eeego na'askáá' jini diné yitahgóó. 'íldáq' na'askáá' go k'asdáj' t'áá 'altsogo naal-yéhé yá naazdáhí yee yich'íj' nilíjgo yee naal-tsoos 'anáyoo'nil ní' jini.

* Bilagáana 'at'eedé léi' béesh nít'i' kó' na'-albqasii yikáá' ndadilwo'ígíi yikáá' naanéé nít'ée' kó' na'albqasii bik'i ch'élwod jini nízdit-té t'áá ch'éeh bich'íj' 'ahizhnoolchééłgo. Kó' na'albqasii 'alts'o eelwodgo 'at'edéé náhidiitah jini. Biniitsjígi t'éiyá ha'át'íi shíj' 'alts'íi-sigo bizhish lá jini.

* Tónteel wónaanídi 'Arab dine'é dóó Jews dine'é yíl da'ahigá ha'níigo baa hani' yéé k'ad-éé k'é náháleeh jini. Bini' bqgah dah naaz'-qágóó shíj' t'éiyá k'ad yaa nídaat'íj.

* Kéyah United States wolyéego bikáá' kék-hwiit'inígíi 'ashdla'go 'aháádzó 'ákójó' Indins yindaalnishií binant'aí naazdá. Nihí t'éiyá dí'ígíi wolyéego biyaa shiijaa'. 'Éí Phoenix hoolyeedi nihinant'aí níhá sidá. Díi nádas-dzooígíi la' k'éeda'doolchxogó háníigo k'ad baa hwiinít'í jini. Naakigo 'éí bini' t'áá 'ákó-t'ée dooleet ha'ní jini. 'Éí náhookós bich'íjí náhásdzooígíi. Phoenixdóó dí'ígíi wolyéego náhásdzooígíi 'éí 'atah k'éé'doolchxogó háníigo baa hwiinít'í jini.

* Kóhoot'eedqá' Naabéehó dóó Kiis'áanii bee bá nda'doonish biniiyé béeso díj' di miil nitsaaígíi bíghahgo Wááshindoondéé' bá ch'í-deet'q. K'ad t'áá 'ákóníłtsogo bá ch'ínaádee-t'aah ha'níi nít'ée' k'ad 'índa hastqádi miil nitsaaígíi dóó náá'álníi'go bá ch'ídidoot'áát ha'níigo t'ah baa hwiinít'í jini.

* 'At'eedé 'alts'ísi léi' ljj' 'atchozhgo yaa naagháá nít'ée' ljj' bijaa' na'iidiłhazh jini. Jichago hamá baa nílwod dóó 'azee'íl'iní bi-ch'íj' bił nískai jini. Tsxíj'go bijaa' yéé bá hádadoh'íj' hałníigo la' 'ákójó ninájísdzáá nít'ée' 'at'eedé bijaa' yéé t'áá 'ákójó t'oh bii' si-láá lá jini. 'Áadóó 'azee'íl'iní baazhníláá dóó 'at'edéé yinéidiłkad jini. Yá'át'eehgo bínidí-níisqá dóó k'ad yá'át'eeh násdlíj' jini.



Kwii dó' náhookós bich'íjí tó dáálqad ha'nínéé be'elyaa. 'Éí Vanport Oregon hoolyeedi 'áhóót'íj. Kintah góne' tó' iigo'go kin 'ayóí 'ádaníłtsó yéé da naa'ayiiznil jini.

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Robert W. Young Editor
William Morgan Translator

BÉESH BAŁH DAH NAAZNILÍ HA- ZAAD DÓO DA'ÍLÍJÍ NIHI'DÍNÍ

By Maxwell Yazzie (Tuba City, Ariz.)

Díí Tó Naneesdizídi 'áłah 'azl̄í'ígi baa dahwiinist'íjdi, yaa yádáál'tíii diné t'óó 'ahayóí ndi t'áá kónishéíí nahalingo 'át'é. Díí 'íiyisíi nilsinii k'ad díí naaltsoos niteel ha'nínigíí nabik'iyázti'. Bik'iyáatihgóó diné díkwíí shíj hadahaasdzi'. 'Áko ndi t'ááláhájí' diné bił 'anídaha'néeh. Díí naaltsoos niteel wolyéhígií bik'ehgo 'áhodoonítlí, bizaad dah shijaa' dooleełlii dóó bíhólñihgo hadoodzih nilsinii, béesh bałh dah naaznilí danilinii bíhólñih dooleeł. Háí binaaltsoos hólqo dooleeł dóó haa néelt'e' dooleeł dibé, jōní. 'Áko 'éidíigíí kwe'é nahonit'lá lá 'akon.

Nlléi yéedéé' béesh bałh dah naaznilí 'ályaa dóó yóshdéé' naaltsoos yah 'adaiyinítlí saad ndahaleehii, yah 'adaiyinítlí bizaad bik'i daasdzhohgo 'ahnidéehii, nléi yóne'góó bitsí' yishtlizhii binant'aí sidáágoo 'anáhiniidéehji' 'áádéké' nát'q'go doo 'énáhoodzíjih da. Kwe'é yígií biniinaa diné béesh bałh dah sinilí jool-yéii hazaad doo 'íl̄íjgóó baa nitsáhákees. Hazaad ga' doo da'íl̄íj da lá. Na'níle'dii ga' hóhólñih ho'di'níi lá, jō kódaani. Díí t'áá nikéé-honiit'íjdi nít'éé' diné 'ákodii'nígo 'át'é, 'akon. Diné béesh bałh dah si'ánigíí nilsinii kodóó 'íl̄íjgo niniiltjíi ndi, nlláahdi niha hadzihdi binaaltsoos saad bik'i shijaa' yéenii' bitsí' yishtlizhii binant'aí bił yah 'iinahgo doo niha bik'i diitjih da. Doo niha bida'nidzin da. Doo niha níiiltsóos da. 'Eí biniinaa doo bághilíj da nahalingo yaa nitsádaakes diné k'ad t'áá keéhat'íjdi nít'éé'.

Díí kojí Tó Naneesdizí binaa haz'áqqi kwáhá'nígo 'át'é k'ad. Ts'ídá lá haa níltsogo bíhólñih lá diné béesh bałh dah naaznilí wolyéii. T'áá hazhóó díí diné ha'át'íi da biyaa hadoogisgi, bee naaltsoos 'ají'ahgo, jō kwe'é t'éiyá hóhólñih nihi'dínlí. K'ad diné 'ákodanihihlí.

Dibé ninádeet'áqdáq' diné béesh bałh dah naaznilí hadaasdzi'íi bíhólñihgo haadzíi'. Diné t'áá ch'aa ha'át'íi da biyaa hagees nilsinii kwe'é saad nininídee'íi díí 'índa 'íl̄íj lá. T'áá 'eí t'éiyá 'íl̄íjgo béeházíni. 'Aadóó 'eí 'ádin. Diné bich'ohó'nígo ha'oodzí'go, diné ha'át'éegi da yee yá'át'eehgo doogáałgo, yee yá'át'eehgo kénáháhjíj dooleełlii Wáashindoon wolyéii 'azhdoolwołgo bee naaltsoos 'eet'ahgogo 'eí doo bágh da'íl̄íj da. Doo niha bida'nidzin da nahalin. Doo nihaa nánéeh da. Kwe'íigíí bee k'ad diidí naaltsoos niteel ha'nínigíí béesh bałh dah naaznilí t'áá yee hadahadzih góné' diné ba'diit'aah dooleeł. Naaltsoos bá dahiłlóq dooleełgi ha'nínigíí t'óó 'ánihi'dínlí.

T'áá ch'aa ha'át'íi shíj nihaa nánályée sha-shin. Ha'át'íi bee nihijáyaan náhodiičíi. Díí k'ad 'ách'aa ha'át'íi da 'ałch'íj' niho'áál nahalingo bee nihaa nínáá'diildee'ígií nléi John Collier neezdáá dóó yóshdéé' díidíigíí k'ad diné 'ałtso bił bédahózín.

'Eidíigíí biniinaa díí k'ad béesh bałh dah naaznilí doo bíhólñih da nilnígíí, 'índa t'áá ch'aa t'áá naaki nilí nahalingo, t'áadoo ha-zhóó 'ałch'ishdéé' biyeet'íjí ha'át'íi da diné bich'íj tsxíjgo kódaalne'go lá ha'nínigíí biniinaa k'ad diné doo nihoodlqá da hazlíjíj.

Wáashindoon bá nidajilnishi bitsí' yishtlizhii binant'aí jílinii 'azhá ts'ídá t'áá 'aanídí diné bich'íj hajoodzíjí ndi doo hwiidoodlaqá da. K'ad kót'eeego 'át'é díí diné t'áá keéhat'íj nít'éé', kwíinízin, kóní. 'Ákohgo k'ad ha'át'éego bá k'ééhodoodqóógo diné wolyéii Wáashindoon yá naalnishi Bilagáana bitsí' yishtlizhii yinant'aí yá naalnishi woodlqá nidooleeł.

Jó kwe'é haa shíj nízáadgi k'ad tsékooh nahalingo 'ahool'á, 'akon. Náyónaadéé' nihi-ch'íj yájílti' nahalin. Náyónaadéé' nihi-ch'íj yájílti'ígií biniinaa doo ho'doodlqá da. 'Áko 'áhoodzaa yígií níláhdéé' yik'eh dadéez'íj go, yik'eh ndadilnihgo díkwiidi shíj 'áhoodzaa'ígií binahjíj diné wolyéii Bilagáana bitsí' yishtlizhii binant'aí bá níjilnishi, Wáashindoon bá níjilnishi doo hoodlqá da.

Nááná nihi díí kojí béesh bałh dah naaznilí danilinii t'áá 'aaní nihił hojilní' ndi, Wáashindoon hoolyéedéé' kóhodoo'niid nihijinii ndi doo hwiiniidlqá da. Háálá kóqdi nihi'díneéet'aa' 'eí bee 'át'é. Díí béesh bałh dah naaznilí danilinii niha sinilígií doo bi'doodlqá da. Bizaad doo 'íl̄íj da. Bizaad 'íl̄íjgo 'ályaa bijíj dóó yówehjí' 'índa diné, Naabehó wolyéii 'Kóhodoo'niid, béesh bałh dah naaznilí kódádíniid; kót'eeego nihoot'q,' díí t'éiyá béeházínígo 'ahnidéeh dooleeł. Béeházínígo nléi bitsí' yishtlizhii binant'aí bighan góne' 'ahnidéehgo 'áádéké' bik'i 'asht'ishgo, lá bee 'azl̄íj-go nináháltsoos dooleeł. Jó kódzaa dóó 'índa iiniidlqá nídiileeł. Kódzaa dóó 'índa bihoott'áál shíj 'índa diné t'áá 'ałtso yinízin dooleeł. 'Áko ts'ídá haa níltsogo béesh bałh dah naaznilí wolyéii Naabehó bíhólñih, haa níltsogo

bizaad 'íl̄íj. Díí Naabehó béesh bałh dah naaznilí wolyéii bizaad 'íl̄íj dooleeł. Ts'ídá 'íl̄íjgo 'ályaa dóó 'índa yówehjí' t'áá 'ałtso yaa yinít'íj shíj 'íl̄íjgo baa hwiint'íj nilíj dooleeł. Doodago 'eí dooda. T'áá naaltsoos ch'éhé-níił bik'eh t'áq' 'anáhiniidééh, doo bida'níidzíj' da. T'áá naaltsoos 'eet'ah bik'eh, wónáásdóó naaki da nináháháhadi t'ah doo 'énáhoodzíjih da ha'níigo k'ad kóq' dahwéelzhísh, 'akon. Díí nílédéé' naaltsoos 'adahaas'nil yéę, diné t'áá 'íiyisíi bee bijáyah 'adidootałgo 'adahaas'nil daniłjí nahalingo hada'iisdzi'éę, jō 'eí t'éiyá 'íl̄íj 'akon. 'Áko nihi dóó bee k'inidii'níi, yee diné náhiidoolnaałii, yee diné yá'át'eehgo dah náhidiidookahii bee naaltsoos 'ahi'níi, 'eí 'eí doo 'íl̄íj da. "Naat'ah," nihi'di'níi. Jó 'ákwé'ee bee 'át'é, jō 'akon. 'íl̄íjgo 'ánihiiliadi, 'áadóó 'índa beełt'eeego ha'át'íi da hoł baa nínaádeiit'íj dooleeł. 'íl̄íjgo hoł 'ałch'íj yá-náádeiilti' dooleeł. Kónihidi'nígo 'át'é, díí diné keédat'íi kódanihihlí.

Here at Tuba City we have been discussing the General Grazing Regulations. We find that the Tribal Council is named as the body which will have the authority in connection with these grazing regulations. The question immediately arises: just what authority does the Tribal Council possess? We pass resolutions, and they are sent to Washington. There is a long delay, and the resolution is disapproved by the Commissioner, who often does not understand our problems out here. He seldom accepts our recommendations. It is for this reason that many of our people have come to consider the Tribal Council as worthless. Our people want to know how much authority our Council possesses. It often appears to us that the Commissioner approves most readily only those things passed by the Council which are injurious to our people. Our people have come to the point where they have lost faith in the Council, and the people will not believe the Commissioner even when he comes into our presence and speaks the truth. How shall we regain our faith in the Commissioner. It often seems as though he were talking to us from the other side of a chasm. He will not come across to us and do anything for us. Over and over our people have discussed the Council and the Indian Office, and they have lost faith in both. Our councilmen discuss various Indian Office plans with the people, but the people will not believe what the councilmen say. They feel that there have been too many plans which have been discussed to raise their hopes and then fail to materialize. When the word of the Council and Indian Office again becomes valid, our people will look to both for guidance. As it is now our Council passes a resolution and 2 or 3 years may pass before we hear anything about it.



ŁAHGO 'ÁT'ÉEGO BEE 'IINÁANII BINIYYÉ 'IHOO'AAHÍGÍÍ 'AGHÁ 'ÁNÍŁTSOGO DAOŁTSÓOD

By Maxwell Yazzie (Tuba City, Ariz.)

Naabehó nihi'di'níigo k'ad haa shíj nízahdée' keéhwiit'jígo hodeeshzhiihígíí, níléidéé' 'aadéé' baa hwiinít'jígo hoolzhishii doo hasht'eonééh 'át'éego baa hwiinít'jí. Dibé t'éiyá baa hwiinít'jí. Ts'ídá t'áá 'éí t'éiyá ndi-neelwod. Bita' jíllinii t'áá bita'ági 'át'éego ndahojojilni'gíí biniinaa doo yá'áshógo da. Doo hasht'edooniíl da. T'áá 'éí t'éiyá bee 'iiná dajiníigo 'ahágħ nízhdíkah. Áko doo 'ákót'ée da nisin shí, baa ntséskeesego.

Shí baa ntséskeesii 'éí bee 'iiná dooleetii na'aldoosh náboohyá niljí dooleetii hóló nisin. Ákohgo 'eidíigíí 'olta'ígíí bits'áqdóó 'iiná deezt'i' niljinii díí na'aldoosh bee 'iinánígíí t'áá bee nílneezgo bee 'iiná dooleetgo baa ntséskees shí. Shí díí t'áá sahí sézinígi baa ntséskeesego diné t'áá nikééhoot'jíj ní't'éé' 'olta'jí' ndoo'nił, ba'álcchiní danilínígíí hastáq binááhai dóó hastáá adah binááhaijj'. Jó 'eidíigíí t'éiyá bee yisdá hóót'i' dooleet. 'Ólt'a'ígíí Bilagáana bizaad yidiizts'á'ígíí, Bilagáana be'iina' k'ehgo hideeznaadígíí, ts'ídá 'éí t'éiyá bidéélñíi dooleet. 'Éí t'éiyá bee bikáá' háházt'i' niljí dooleet.

Díí dibé ha'nínígíí dóó na'aldoosh t'éiyá bee 'iiná ha'nínígíí, 'éí lá 'éí t'áá 'aaní' 'ákót'ée ní't'éé' ndi ni. Jó k'ad 'éí doo 'ákót'ée da. K'ad t'éiyá diné wolyéii hádi shíj dayílníish k'ad. Da'diits'a'íi hádi shíj dayíkááh, 'akon. Ba'álcchiní danilínii k'ad, t'áá biyázhí daniljí dóó Bilagáana bizaad yéédhosin. Nléi yéédéé' nihí t'a' da'iinílta'dq' 'éí doo 'ákót'ée da ní't'éé'. Díísh jíj diné wolyéii Bilagáanak'ehgo 'ihoo'ahgo, ba'deet'áqgo bee bá hoo'a' niljígo ts'ídá t'áá Bilagáana 'ihwiidoł'álgíí ts'ídá t'áá 'áadi 'éédhósin k'ad 'álcchiní danilínii. Jó niha'álcchiní t'a' Bilagáana yitahgóó da'ólt'a'íi bee nibéédhoyoozíjh. Bilagáana ba'álcchiní yígíí ts'ídá yíneel'áqgo yéédahosíjj. Áko 'éí 'índa High School daniljí t'a' k'ad 'éí High School 'áltso dayílta'íi, 'álcchiní kodóó Tó Naneezdíz dóó danilínii Dook'o'ostlíd biyyají Kin Łáni hollyéedi 'ílta' naaki. Áko t'áá 'álah Bilagáana yígíí yitisgo naaltsoos bá ncodahgo kót'eego ch'íhoo'ahgo, 'akon. Áko díí bee ntséskees, dinéhígíí díí k'ad 'olta'ígíí ts'ídá 'éí t'éiyá nihá yá'áéeh, ts'ídá 'éí t'éiyá nihá bidziil. Áadóó binaagóó ha'átlíi da dahá'nínígíí, na'aldoosh da dahá'níigo baa yá-

daati'. 'Éí t'óó 'ádaat'é nisin. K'ad 'áko 'olt'a' wolyéhígíí, díí 'ihoo'ahígíí ts'ídá 'éí t'éiyá bee náás honít'i' dooleet, bee náás diikah nisin.

Áko díí Wááshindoон hoolyéédéé' béeso náhást'ediindi miil nitsaaígíí bíighahgo ndeedt'aah ha'nínígíí 'éí bini'dii ndidoot'áál. 'Áadóó díí niha'álcchiní da'diizts'áq' dóó Bilagáana-tahgóó dadeeskai danilínii jó bini' Bilagáana-tahgóó dadeeskai. T'áá kwe'é 'álk'énił 'éí doda. Díí k'ad 'éí t'áá kwe'é 'álk'ínhijinił Wááshindoон jooleyii. Díí niha'álcchiní da'diizts'áq' dóó níwohjí' 'éiyá Bilagáanatahgóó t'áá bí danízingo dah dahidookah. T'áá naanish bá dahólóqgóó 'adahidookah. 'Éí yee dahináa dooleet. 'Eidíigíí na'aldooshii bee 'iiná ha'nínígíí yitsásk'ehjí' ndoogáál. Ákohgo diné na'aldoosh dah jooléeli, jó 'éí 'éí hání' kékah díí náhásdzo hasání yígíí biyi' kékohijí'jí doo. Kodóó niha'álcchiní danilínii da'diizts'áq'ii, 'índa Bilagáanak'eh dadeeskai 'éí níleí tl'óó'góó Bilagáanatahgóó háadi shíj naanish bá dahólóqgóó dahidookah. T'áá 'áají ba'álcchiní náás deidoo'ish dóó t'áá 'áajík'ehgo náás dadeeskai. Ba'álcchiní yígíí t'áá 'áají Bilagáanak'ehgo náás deidoo'ishgo, 'áadi 'índa nihíhígíí díí k'ad diné nihi'di'nínii Bilagáana hinánígíí 'át'éego hinii'náa dooleet, jó díidí 'íiyisíi bicháq hwíldéení'. Díidíigíí 'agháago bicháq hwíldéení'. Na'aldoosh ha'nínígíí 'éí t'óó 'á't'é. 'Éí sáanii, hastóí da k'ad bił ndajizhaazh. 'Íishjáq shíj Bilagáana t'áá kékhat'jíj ní't'éé' na'aldoosh yee kékhat'jíj. Doo 'ákót'ée da, 'éí. T'áá díkwíí na'aldoosh deit'jí. 'Áadóó 'éí daa shíj néelq' ts'ídá t'óó da'diits'a'ígíí, Bilagáana 'ihoo'ahgo ts'ídá 'éí t'éiyá yee kékhat'jíj. Nihí lá 'éí haa niit'éego böhwiil'áq'-ii, böhoniilzinii doo bee diilníish da. Doo bi'eh 'íi'néeh da. Jó kwe'ígíí bee nanit'ago baaq ntsídaahkeesii t'óó 'ahonohyoí diné nihi'di'nínii. Doo nanit'ago 'át'é, böhonestq'ago. T'áá 'ánołtso bidadínóohth t'áá nikééhonoht'jíj ní't'éé'. Dibéhígíí 'áltse bini'dii t'óó 'ákót'éego, 'olta'ígíí t'éiyá ts'ídá 'aghá 'ániłtsogo daołtsóód. 'Éí daołtsood dóó 'índa ts'ídá yéigo náasgoó niha'álcchiní bá dah dadałhíh niljígo, jó 'áko 'olta'ígíí bee 'iiná dooleet. Díí dibé bee 'iiná dadohnínígíí ts'ídá t'áá 'ákónit' tsogo bee 'iináago 'át'éego baa ntséskees shí.

'INDIN BINANT'AÍ BAA HWIINÍT'I-NÉE T'ÓÓ NI' KÓLYAA

John Collier wolyéhéé 'ats'á nádzáá dóó Bilagáana t'a' William A. Brophy wolyéé l'éí 'Indin binant'aí ha'níigo nináánáltj. Díí nínaánáltj dóó t'áadoo ts'ídá binaanish nídníit'éhé bqgh dah hoo'a' hodoo'niid. 'Éí 'ákódzaago náánála' William Zimmerman wolyéé l'éí böhönlíhgo hodeeshzhiih.

'Éí t'óó 'ákót'éego hoolzhiih dóó wónássi' Brophy wolyéhéé t'óó 'ats'ádeeshdáál náádoo'niidgo, hái lá 'Indin binant'aí 'áadolníit lá ha'níigo baa hwiinít'jígo hodeeshzhiih. 'Indin binant'aí dooleetli iq'í ch'ídabi'diist'q.

T'áá 'ániidígo 'índa kékah binant'aí J. A. Krug wolyéhígíí 'áníigo díí 'Indin binant'aí t'a' nináádooltéél ha'níigo baa hwiinít'íngíí bini' 'áltseéd t'óó ni' kólyago yá'áéeh díiniiid jiní. Hálá Wááshindoondi böhönlíhígíí t'a' naaltsoos bá 'anáádahidoo'niígíí bich'jí hoolzhish. 'Éí bqgh 'éí 'áají hazhó'ó 'éédaħoozíng 'índa 'Indin binant'aí dooleetli baa hwiinít'jígo yá'áéeh ní jiní. Áko díí Zimmerman wolyéhígíí bini' t'áá böhönlíhgo tħajjí hazhó'ó 'éédaħoħoozíjíj ní.

There will be no attempt to find a new Commissioner until after the election. Secretary Krug said that Mr. W. A. Zimmerman will remain as acting Commissioner until a new one is named after the election.

There is always extensive discussion regarding sheep raising as a way of life. In my estimation it is no longer the basis of a sound economy. I believe that education, with the learning of skills and trades which will enable us to find jobs, is the best replacement for our failing livestock economy. There is no use in our continually discussing ways and means for patching up our old way of life so it can function just a little while longer.

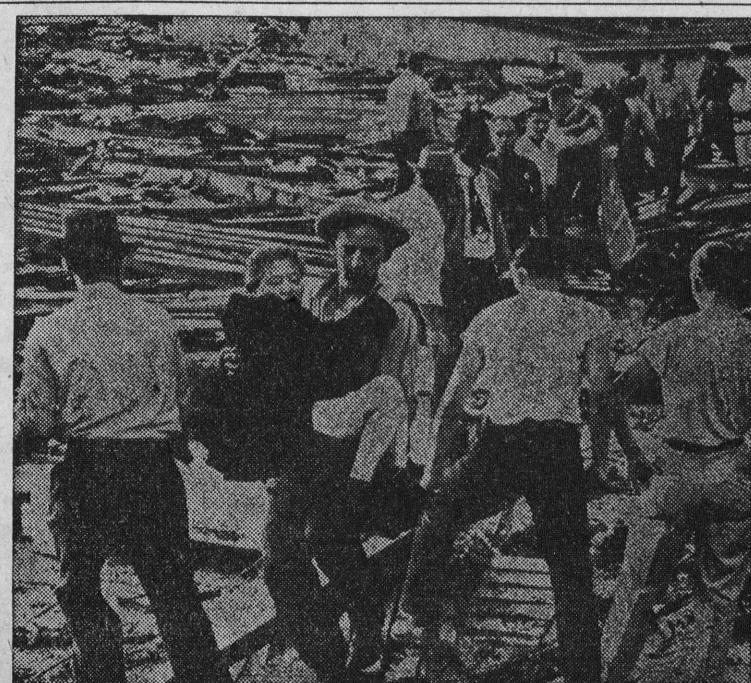
Instead of spending all our time talking about sheep we should concentrate on education. Look at the educated people; they can go away someplace and make a living, and their children grow up speaking English. In school our children do as well as any other children. Two Navajo children from here went to High School in Flagstaff, and they made as good grades as other children. Our future lies in adequate education.

Give us this \$90,000,000 to spend on those things which are necessary for us. What is spent on education will be money well spent. And let's not try to hold our people on the reservation; let whoever can and will go to live among the whites. With education people can go wherever there is work wherewith to live. That is the kind of a change that is a real replacement for our old livestock economy. What we most desire to attain is a white standard of living. But we can't get anywhere on

(CONTINUED ON PAGE 6)



Náhookṣí tooh Columbia wolyéego nílinígíí bich'qáh 'aní'áá ní't'éé' déégizhgo kin Vanport, Oregon wolyéego dah shijaq' ní't'éé' yitah nágo'go Bilagáana t'óó 'ahayói tó dabíighqáj' jiní. Tó déégizh ha'nínéé 'éí kwii k'aa' yich'jí dah 'atsihgo bikáá'.



DINÉ BIZAAD WÓLTA' CHOO'IINII

BY KENNETH FOSTER

K'ad t'áálá'í nááhaiídq' 'éé' neishoodii nishljjgo diné bitahgóó God Bizaad baa hashne'go nikidiyy. 'Áádóó diné bizaad wólt'a'gi dó' bina'nishtingo hodeeshzhiiizh. 'Éí Tóta'dóo 'éé' neishoodii Blount bił 'ásht'í. 'Áko t'áá 'íidq' saad doo 'adaaníinii haa shíj néelq'. béeshétízh. Háálá ta' 'ádaaníigo diné bizaad bee 'ak'e'elchíigi bíhoo'ahígíí t'áadoo biniiyéhé da daaní. Jó ta' 'ádaaníigo Wááshindoon nihá hoo'áalii 'índa yína'niiltinii t'éiyá daniidzin daaní. 'Áko k'ad t'áá Wááshindoon yá nidaalnishi ta' diné bizaad bíhoo'ah yínda'niiltin hazljj', 'éí yéé dó' doo hoł 'anáádaa'nii da.

Jó k'ad baa nitséskeesgo 'éí 'ákódaaníníi da'oołch'íjdi, 'índa 'ak'ee dadiniihii 'ádaaní nisin. Ts'ídá shí t'éiyá naat'áanii nishljj doo, 'índa shí ts'ídá 'agháadi hadeesdzih, diné bá deesis dazhnízin. 'Áádóó náásgóó diné bá yá'át'éehii 'éí doo yaa nitsídaakees da. Háálá t'áá diné 'ashiiké 'ídhool'áahgo ha'át'íhíi da binaanish yileehgo yik'ee dadiniihgo yída'ats'i hgo yaa nídiikah. T'áashq' 'éí bininnaa nihe'óltá'i doo náás dikáah da. 'Áko be'ená'i Bilagáana 'éí 'índa ts'ídá naanish dit'ódigo yá 'ádayósín. Naabéeho niidlíinii ha'át'íhíi da bee t'áálá'í diidleełgo bee nihidziil dooleełéeni, jó t'áá nihí da 'ahaan nídeit'íjgo ha'át'íhíi da 'alts'q'q' nidahiilchxqoh ḥeh.

T'áashq' 'éí bininnaa Wááshindoondéé' ha'át'íhíi da hach'íj ch'inidít'áah ndi doo bik'i dazh'diitjih da. Ha'át'íegi lá bee 'át'éé lá danohsinshq' ta'. 'Áko shí baa nitséskeesgo 'éí diné t'áá 'át'éé nt'éé' haa shíj néelq' 'al'-q'q' 'át'íego hoot'áalii' bee ta'í 'ídlíinii biyi' dahóló, ta' Democrat 'ádaaníinii deinízin, ta' 'éí Republican 'ádaaníinii deinízin, ta' 'éí Navajo Rights 'ádaaníinii deinízin. 'Áádóó 'éé' neishoodii danilíinii, nááná 'éí bi'éé' danineezí 'índa bi'éé' 'ádaalts'íisígi, 'áádóó Mormon, 'índa t'áá dinéjík'ehgo binahagha' dahólónonii, 'áko 'éí biyi'dóo diyin haa shíj néelq' 'al'-q'q' 'át'íego dahwée'ah. Jó díi diyin 'al'-q'q' 'ánéelq'go hayi'di dahólónígi doo 'ahééda-hólzin da. 'Éí baaq ha'át'íhíi da bináhodit'áah ndi doo ts'ídá ta' yinéeh da. Háálá hayi' naa-zíinii da'ahjoodlá, 'éí baaq.

K'ad díi' nááhaiídq' God Bizaad bi'íi-nílta' ni, 'áko 'éí bee nitséskeesgo, t'áálá'í nihidiyin 'ádeilyaago 'índa saad bee 'ak'e'esh-chínii nihee hólógo t'éiyá 'ahidiits'a' dooleet. 'Áádóó 'índa t'áálá'í hoot'áalii, bee 'iináanii deidiiltsoł, 'áko ha'át'íhíi da bihodeest'áanii doo nihá niłdzil da dooleet nisingo k'ad God Bizaad bee bił hashni' dóo t'áá dinék'ehjí bee 'ak'eda'ashchíjgo bina'nishtin. T'ah nah-déé' 'éé' neishoodii bi'éé' danineezí 'índa bi'éé' 'ádaalts'íisígi naaki 'al'-q'q' 'át'íego yee God Bizaad 'ádayilaa nt'éé'. 'Éí t'éiyá t'áá 'íiyisíi bidziil, doo hah bíhoo'ah da nt'éé'. Háálá doo bééhózin da, 'áko doo 'ajílta'góogo doo bik'izh'dootq' 'át'íee da. K'ad díi 'ániidígi' 'éí doo nanit'a da lá, 'áádóó díi 'ániidígi' 'éí t'áá Wááshindoont bits'q'ádé'igíi 'át'í, 'éí baaq t'áá 'éí bee God Bizaad hadadiilne'go baa neiikai.

'Áádóó t'áá lq'ágóó biniiyé tádíiyá, nléi Tólikan hoolyéégóó dóo Ch'ínlíjgoó da, 'índa dá'ák'eh Halánigóó da. 'Áádóó nléi Lók'a-deeshjingóó dóo Ma'ii To'igóó da, 'áádóó nléi T'löhchinigóó dóo Na'nizhoozhi binaagi dóo Pine Haven hoolyéégóó da, 'índa Naat'áanii Néézgóó dóo Bistahí dóo T'iistsoh Sikaadgóó, Tóta' binaagi da. 'Áko lq'í diné t'áá 'íiyisíi

bił yá'ádaat'éehgo hadahasdzíi' dóo yídhooł'q'. Nílíi T'löhchinídi diné doo da'ílta' da ndi k'ad doo 'asohodoobéézhgóó yídhooł'q'. 'Éí bee baa nitséskeesgo t'áa ga' doo 'ílta'ii ndi yíhwiidoł'áál lá niizj'. 'Éí baaq k'ad bídhooł'ahii 'índa býnda'nołtinii yéigo 'áada-

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

t'í. Yee nihaa nídaat'íinii 'éí t'áadoo dayísolt'sq'í. Háálá 'ata' hani'gi t'áá 'íiyisíi choo'í, 'áádóó nitsáhákees 'índa 'éé' deetjih dóo hoot'áál danilíinii haa shíj néelq' bił 'ahii' siláago 'át'í. Ge' dó' bídanohtááh.

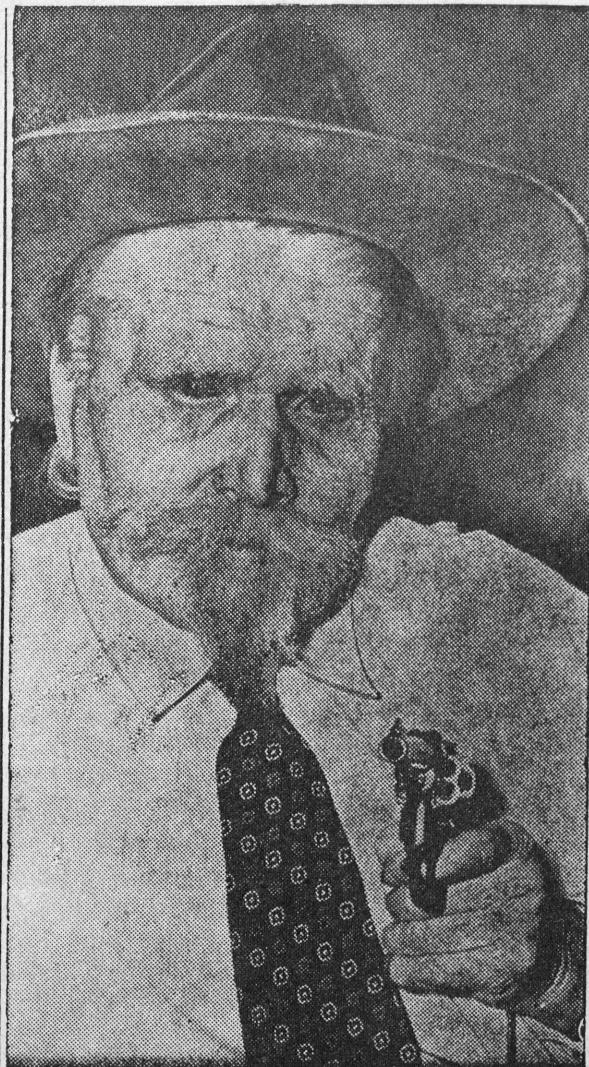
(Kenneth Foster is a Navajo from the Toadlena area. He has done a very fine job of teaching people to read during the past year and, possibly as a result of his hard work, has had to return to the Albuquerque Sanatorium. However, he continues his work there, so his time and talents are not lost. People in many parts of the reservation are hopefully awaiting his return.—Editor's note.)

A year ago I began as a missionary among the Navajo people, and as a teacher of written Navajo. I work with Rev. Turner Blount of Farmington. Derogatory statements have been made about me by those who are against my teaching and who say there is no use in reading the Navajo language. Some say they want to hear about federal planning and teaching. Now the government has employed some men to teach written Navajo, and these people are now against that too.

In my estimation, these people are either full of envy, or else they are soreheads. They want to be "big-shots;" they want to do all the talking; and they want to be critical. They have no thought for anything that will be of future benefit to the people. When our young men get training and find a job of some kind, these people are incensed about it, and start "needling." That is probably why our students do not get far. Then their enemies the white people get the soft jobs. I wish we Navajos could strengthen ourselves through uniting on some common basis; as it is we ruin everything for one another by our internal dissension.

People cannot understand the things that come to us from Washington. Some of you wonder what the trouble is. As I see it, all people are divided into organized groups on the bases of diverse ideologies: such as the Democrats, the Republicans, and the Navajo Rights Association. And in connection with religion they are divided into Catholics, Protestants, Mormons and those who follow the Navajo way. All in all, a number of different gods are represented, who are not acquainted with one another (i.e. hold nothing in common, and represent distinct religions). Therefore, whatever is planned is not realized because their (Catholic, Protestant, Mormon, etc) souls hate one another.

Four years ago I began to read the Bible. Taking that as a background for my thinking, I believe that if we take one god and possess writing we can come to an understanding of one another. Only then will we all accept one way of life. And the things that are planned for us will not be too complicated for us to understand. That is why I tell people about the Bible, and teach them written Navajo. The Catholics and the Protestants have made two distinct Bibles. They are difficult, and take a long time to learn. They are written in a hard way, and unless one goes to school he can't understand them. But these recent ones (Navajo John and Mark) in the Government system are easy. I have gone to teach in many places. Many people have spoken in favor of this written Navajo, and have learned it. At Ramah people who have



'Atk'idq' hastiin léi' 'ayóo doo yits'íidgóó naagháago' baa hani' ni'. 'Éí shíj ta' t'áá dasidoots'q'q'. Jesse James 'éí wolyé. 'Áko 'éí 'atk'idq' daaztsq'qgo baa dahojilni'; nt'éé' díi hastiin naaltsoos yikáá' sidáhigíi Jesse James wolyéhée 'éí shíj 'ásht'í ní jiní. Díi hastiin 'éí k'ad neez-nádiin bináhái lá jiní. Haa'í shíj béeso ta' nooh yish-chíj nt'éé' hot hoolni'go t'áá 'aaníi béeso tee' siyíj lá jiní. 'Áko 'éí beego t'áá daats'i 'aaníi Jesse James wolyéhée 'át'í dajiní jiní.

BROPHY NAANISH YITS'ÁNÁDZÁ

William A. Brophy wolyéego 'Indin bina-nit'aí 'ályaa yéé baaq dah hoo'a'go biniinaa naanish bits'áádeeshdáátl níigo yee naaltsoos 'ayíi'ah 'áko Wááshindoondi sitíinii ha'nínigíi yee lá 'astljj' jiní.

Brophy wolyéhígi t'áá Wááshindoont yá ninánánlnish dooleet 'áko ndi naanish t'áá doo hózhó bidziilígi bá nááhódlqo dooleet ní jiní kéyah binant'aí nilníngíi. Wááshindoondi sitíinii ha'nínigíi kónígo Brophy yich'íj' naal-tsoos 'áyiila jiní.

"K'ad nitah t'áá yá'áhoot'ééh náhásdljj' ha'níigo kodi yíni'. Kéyah binant'aí nilníngíi dó' ha'í shíj naanish t'áá doo hózhó bidziilígi ná hóló níigo yaa ch'íhoní'q.

T'áá nááná ha'át'íhíi da biniinaa naanish bits'áádeeshdáátl díiñíniidgó 'éí t'áá daats'i ch'íéh 'ádiñíniid dooleet nt'éé'. Háálá díi 'Indins binant'aí binaanish naazt'i'jí ts'ídá bíninil'q'go bee naa nitsáhákees dóo 'Indins danilíinii bá yá'át'éeh dooleetlii ts'ídá bínini-dljj'go bee naa nitsáhákees. 'Éí 'áko daat'íe ndi k'ad naaltsoosígi shich'íj' 'íini'áhígíi bee lá 'aséltjj', bi'doo'niid jiní.

Mr. Brophy has resigned as Commissioner of Indian Affairs. Shortly after he took office he became sick, and had to go to a sanatorium. Mr. Krug wrote to him, and told him that he had done a fine job, and he would be assigned to less strenuous work in the field.

never gone to school have learned it well. So I have come to the conclusion that even people who have never gone to school can learn it. Work hard, you teachers and learners. Pay no attention to our critics. This written interpretation is of great use to us. Try it yourselves.

NAALYÉHÉ YÁ NAAZDÁHÍ BEE HAZ'ÁANII BÁ 'ÁLYAA YÉE

T'óó dqqjí' ch'ééhoolzhiizh Naabehó binant'aí béis̄h bqñh dah naaznilí ha'níníigíí Tségháhoodzánídi 'álah siljjí'go Bilagáana Jééhkał wolyéé léí' naalyéhé yá naazdahí ni-da'iilée dooleé níigo yee naaltsoos niiníltsoozgo yee lág da'asłjjí'. 'Éí 'ákódzaago biniinaa naalyéhé yá naazdahí danilinígíí t'óó 'ahayóí yiniinaa doo bił dahóózhoód da.

'Indins binant'aí (Commissioner ha'nínigíí) 'áníigo háadi da kót'éego Naabeehó béishtqáh dah naaznilí danilínigíí dóó Jéehkał wolyéhígíí da doo beehaz'áanii 'íidoolílgoo haz'áa ní jini. Ts'ídá 'Indin binant'aí nilílinii t'eyíá kót'éego naalyhé yá naazdahí yá beehaz'áanii 'íidoolílgoo bee bá haz'áa ní jini.

Bilagáana Jééhkał wolyéhéé 'áníigo 'éí Naabeehó binant'aí béésh bągh dah naaznilí danilínígíí beehaz'áanii naalyéhé yá naazdáhí yik'ehgo nda'iilníih dooleełígíí t'áá. 'Ádaaidoo-líiłgo bee bá haz'q ní jiní. Béésh bągh dah naaznilí danilínígíí dó' ḥa' t'áá bee nihá haz'q daaní. 'Áko kwii 'ałgha dazh'dit'áah hazlíí'. Díí kwii bee 'ałgha dazh'dit'áahgo biniinaa t'áá Wááshindoón yá 'agha'diit'aahii nilínígíí, ḥa' nayídéékił nít'éé' 'Indin binant'aí niliinii t'éiyá beehaz'áanii 'iidoolíiłgo bee bá haz'q ní jiní. Wááshindoón yá 'agha'diit'aahii nilí ha'-nínígíí kót'éego yee haadzíí' jiní:

1. 'Indin yinant'aí nilínii 'azhá t'áadoo
béésh baqh dah naaznilí yíílnihí ndi haalyéhé
yá naazdáhí yadi'doo'áalgo naaltsoos yik'ehgo
na'iiłníih dooleekii yá 'íidooliiłgo bee bá haz'q
ní iipi.

2. 'Indin yinant'aí nilínígíí t'éiyá t'áadoo le'é kohgo bágħ 'ílłígo nihaa ndahaniih dooleel níigo naalyéhé yá naazdáhí danilínii bee-haz'áanii yá 'iidolííł. Béesh bąqħ dah naaz-níl ħa'nínígíí 'éi doo bee bħiblóniħ da ní jiiní.

3. Béesh bágh dah naaznilí dajíllinii ha-zaad 'ilíjgo naalyéhé yá naazdáhí danilinii bá hazhdoodzibáá'í doo bee bá haz'ág da ní iini.

4. Kéyahígíi lá 'éí t'áá 'aaníí Naabehó di-ne'é bí ni, 'ako ndi Wááshindoón wolyéíi 'íiyisíí bílák'ee silá. 'Ako 'Indins danilíinii t'áá bí dóó Wááshindoondi Kéyah Binant'aí nilí ha-nínígíi t'áá 'alch'ishjí yee lá nízingo t'éiyá naalyéhé yá naazdáhí naaltsoos bee 'a'diit'aa-hígíi yá 'ádeile'; kót'éego 'éí 'íiyisíí 'é'él'íí nít'éé' ní jiní. T'áá háájí da dooda níigo 'éí doo bee ba'deet'aah da naalyéhé yá naazdáhí da-nilíinii.

5. Béésh bąq̫h dah naaznlí dajílínígíí 'ákó-t'éego naaltsoos hadazhdiiлааго bee lá da'jis-łíí' lá ndi 'Indin binant'a'í nilúinii t'aadoo bi-da'jisnii' da lá ní jiní. Béésh bąq̫h dah naaznlí t'áá sahí beehaz'áanii 'ádazhdoolílíгíí doo bee há haz'áa da ní ijiní.

Wááshindoonaan yá 'agha'diit'ahii danilnígíí 'éí ɬa' White wolyé jiní. 'Éí beehaz'áanií yiyyílta'go hazhó'ó baa nááháni'go 'ákót'éego yaa halni' jiní. Díí k'ad beehaz'áanií 'ánínígíí 'éí t'áá 'ákót'éhé. 'Éí baaq k'ad bíni' t'óó 'ákót'é ní jiní. 'Áko ɬa' 'áadaaníigo 'éí góoldi hótsaa Supreme Court wolyéhé góne' yah 'a-dah soolt'i'go t'éiyá háadoot'ih daaní. 'Áko 'áají hazhó'ó nihá naaskáa'go hái 'iiyisíí t'áadoor le'é bee nihwiit'aahgi bee bíhólníih dooleet. Béésh baqah dah naaznilí daatsí 'Indin binant'aíí ha'níníááíí daatsí

T'ah nahdékéé' 'Indian Reorganization Act wolyéego biniiyé 'ałńá'asdzhóh dóó názbaṣ ha'-níigo baa na'asdee' yéé 'éí biniinaa t'oo bíyó niłdzil nahalin. Hákááh 'éí Naabéehó dine'éé doo daniidzin da daaníigo t'áadoq nídeidiitsooz da. Nídeidiitsoozgo 'éí béésh báqh dah naazníil daniilínáaú díkwíigo shíi t'áá 'atah bee

bídahólníih dooleeł nít'ée'. Jó 'ákwiι beego 'ałdó' 'Indin binant'aí ha'nínígíí t'áá 'aaníi-góó 'áni nahalin.

'Áko ndi 'adahwiis'áágóó 'Indins danilíi-nii 'ał'qá dah naazhjaa'góó ts'ídá haa shíjí da-níltsgo bee bizaad 'íljjgo bee bá haz'á. Jó 'éi ndanil'in nahalin. Doo ts'ídá yíní 'át'éegi yaa halni'i da. Ła 'áadaaníigo 'Indins wolyéii ts'í-dá níléí bitł'áahdidqá' bídahólníhéé ts'ídá t'áá 'ákót'éego bídahólníihgo yik'ehgo 'ádá da-hweét'aahgo bee bá haz'á daaní. Ts'ídá t'áá hazhó'ó Congress daolyéego Wááshindoondi dah naháztánígíí bits'á deidiiz'áneé t'éiyá doo bee bídahólníih da daaní jiní. 'Ałk'idqá' 'ákót'éego 'Indins danilíinii bikéyah bikáá' dí-né da Ła 'ahiilyéehgo 'Indins danilíinii t'áá bí yaa nírádaat'íjh ní't'éé'. 'Áádóó índa Wáá-shindoondi dah nídinibjjihígíí hálák'ee hadei-deez'áqgo k'ad Wááshindoón bigóoldi nahaz-'áqgóó baa dahwiinít'í. 'Eí Federal Courts deiłní. 'Áko ndi Congress wolyéii ha'át'éegi da 'Indins nilíinii bikéyah doo bee bíhólníih da dooleeł daaníigo t'ah doo yits'á deidee'aah da. 'Eidíigíí beego 'ałdó' dií baa hwiinít'ínígíí hanáat'i'go t'áá bikáá' nahalin. Beehaz'áanii kóníigo bikáá' yisdzoh níigo Wááshindoón yá' agha'diit'adhií nilí ha'nínígíí yiyíílta' yéé 'éi t'áadoo bahat'aadí Congress wolyéii yee nda-haz'áanii doo 'éí 'át'ée da. Háí shíjí 'áyiilaan yígíí 'át'é. 'Áko ndi góoldi hótsaa yah 'íít'i'go t'éiyá hazhó'ó bééhodoozíił.

'Indin jílínii naaltsoos daásh hoł béehózin níhi'di'níigo t'áadoo le'é t'óó bee nihik'in'a'aldeeh nahalingo 'át'é. T'áá 'áhoołts'íisí-go naaltsoos hoł béehózingo, t'áá hó hazaad-ígíí da t'éiyá wólta' hoł béehózin dago 'éí doots'ídá t'óó hak'i na'aldeeh da. Háálá naal-tssoos wólta' wolyéii ts'ídá 'éí t'éiyá bee 'éehózin. 'Íhoo'aah wolyéii t'áá 'éí 'óolyé. 'Ét'éiyá bee 'éehózin.

During the March Council meeting a resolution was passed which would place certain limitations on traders in the matter of rental, mark-up, etc. Mr. Drefkoff maintained that the Tribal Council had the right to impose these regulations of its own accord. The Acting Commissioner, Mr. William Zimmerman stated that only the Commissioner had the right to make regulations of this type. To settle the dispute, the Solicitor for the Department of The Interior was asked to render an opinion. The Solicitor ruled as follows:

1. The Commissioner of Indian Affairs can grant a license to a trader without the consent of the Tribal Council.

2. The Commissioner can tell traders how much they can charge for the things they sell if he wants to. But the Tribal Council has no authority to tell a trader how much he can charge for the goods he sells. Only the Commissioner is authorized to do this.

3. The Tribal Council has no authority over traders.

4. The Indian land belongs to the Indian Tribe, but is held in trust for the Indians by the Government. In order to carry on business on such land, the trader must get a permit from the owner of the land. This means that both the Tribal Council and the Secretary of the Interior (or someone acting for him) must consent to the trader

using the land. The Council can refuse if it wants to.

5. If the Tribal Council wants to make the traders pay rent, and place a limitation on mark-ups, they must get the Commissioner to include what they want in the regulations he makes to govern traders. The Council itself has no power to make such regulations.

This is the opinion of Mr. White, the Solicitor for the Department of the Interior. He has examined the laws and regulations, and this is what he thinks they mean. What he says will stand as final unless the Navajos appeal their case to the Supreme Court. It is possible that, if they appealed, it might be found that the existing regulations are not valid, and that consequently the Tribal Council does have authority to make regulations binding upon traders.

The Navajos turned down the Indian Reorganization Act, under which the Tribal Council would have had

(CONTINUED FROM PAGE 4)
a livestock economy, despite people's continued insistence on its importance and desirability. It is out of the question.

White people do not all live on livestock. There are some who are wealthy stock raisers, but most of them live by their education. We know by experience that our children can do as well in school as white children, so what is to prevent us from getting an education, and thus changing our way of living. There are some who say that we cannot do that; they say we are used to living only by our livestock economy, and that we cannot make the change. Let's try it and see.



Kwii t'eyá tónteelel biká'a'gi niyoltsoh yigáatgo biká'a'. Jó 'éí naaki yi'ash nahalin. 'Áko díí niyoltsoh kódaat'-t'éhígíi t'áá yik'ihoghháah shíí 'áyooldjíl jini. Kin da 'áyooldjíl jini. 'Éí dggdápá' 'ákót'éego díí kéyah dah si'-áago biká'a' keéhwiit'ínígíi t'ahgo yiká'a' naayáago Bila-ááana t'oo' 'ahayóó 'isidiid ha'niiqo baq hóoni' ni.



"Héi Jaan, na'asts'qosish ta' shá yiniłtsá?"

greater power. It would have had authority to act in matters where it now has no authority.

In actuality, Indians probably retain all rights that have not been taken from them by Act of Congress, and up until about 75 years ago the Government made treaties with Indian tribes on somewhat the same basis as we make treaties with other nations. Since the establishment of the Indian Service a great number of regulations have come into being. However, these do not have the force of law until they are acted upon by Congress. That is why we have pointed out that only by an appeal to the Supreme Court could the Navajos find out whether or not they have the right to make regulations governing the traders. As it stands they do not have this right, because existing regulations give authority in this matter to the Commissioner of Indian Affairs.

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